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ecclesiasticism. Doctor Vedder is not primarily concerned with defense, as just noted, but his very presentation of methods and demonstration of merit and demerit, makes this book a valuable apologetic. And what is still better, it preserves the method of proper scientific inquiry. His treatment of the great Romanist missionaries is as sympathetic as is that of the evangelicals. In connection with the chapter on Schwartz, Doctor Vedder argues for a very limited emphasis on mission schools, owing to competition with governmental institutions, and gives it as his conviction that over-emphasis on mission schools may frustrate the ends of evangelism. In connection with the chapter on Zinzendorf there are some generalizations as to missionary methods and ministerial professionalism, which are well worth careful perusal. The treatment of the Franciscan Tertiaries as a socializing influence is especially noteworthy. The case of Mohammedanism vs. Christianity is stated in burning words in the chapter on Livingstone. The value of this book lies in the bringing together in a unique manner of a vast mass of materials, in their lucid interpretation, and in the really fine generalizations, which are interpolated without obtrusiveness.

HUGO P. J. SELINGER

THE UNIVERSITY OF CHICAGO

BRIEF MENTION

La liberté intellectuelle après l'Encyclique Pascendi. Lettre de Mgr. L'Evêque de Beauvais à un Député. Paris: Bauchesne, 1908. 43 pages. Fr. 0.80.

A vindication from the Roman Catholic point of view, of this remarkable pronouncement. Modernism, which confines itself to the phenomenal, must be condemned, the Thomasian philosophy must be established, the church is right—has been right for 2,000 years—and “the bark of Peter will sail securely on.”

PETAVAL-OLLIFF, E. *Une réforme urgente dans l'enseignement Évangélique.* Lettre ouverte à M. le pasteur R. Saillens. Reprint from the February issue of the *Revue Chrétienne*. Paris: Fischbacher. 1908. 15 pages.

A plea for reinvestigation of conditional immortality, fortified by the standard “proof texts” and the usual arguments of sanity, tranquillity, and candor.

SETON, ERNEST THOMPSON. *The Natural History of the Ten Commandments* New York: Scribner, 1907. 78 pages. \$0.50.

The famous “nature faker” here invades the realm of theology and “proves” that “maybe in the instinct of the brute in extremity . . . we have the root of what has come to fruit in the Realm of Light.”

TEMPLETON, J. S. *A Layman's Mind on Creed and Church*. London: Macmillan, 1906. vii+228 pages. 3s. 6d.

An interesting contribution to the "Wee Church Controversy" by an intelligent carpet manufacturer, to which are appended the Westminster confession and Declaratory Acts.

PAULIN, GEORGE. *No Struggle for Existence; No Natural Selection*. A critical examination of the fundamental principles of the Darwinian Theory. Edinburgh: Clark; New York: Scribner, 1908. xx+261 pages. \$1.75 net.

This is a book by a mature scholar, written for the purpose of establishing the Lamarckian theory against the Darwinian. The second part of the book is devoted to a reactionary refutation of the Malthusian doctrine of population.

CARRICK, J. C. *Wycliffe and The Lollards*. ("The World's Epoch-Makers Series.") New York: Scribner, 1908. x+329 pages. \$1.25 net.

This is a scholarly treatment, condensed and highly attractive. The treatment is conventional and characterized throughout by a belligerent attitude toward Romanism. The last part gives a very fine, concise statement of the work of the reforming councils, which in the author's opinion are due to the "ne'er-ending influence of Wycliffe."

APPY, F. *Pacification sociale*. Paris: Daragon, 1907. 64 pages. Fr. 1.

Another Christian socialist has a message in three essays on the relations of capital and labor, population and wealth, and the resources of settling strikes.

MATHESON, GEORGE. *The Representative Women of the Bible*. New York: Armstrong, 1907. 269 pages. \$1.50 net.

A posthumous and really unfinished work of the eloquent blind preacher of Edinburgh. These studies have that mystical insight and charm, which lovers of Matheson know so well. They are not of course critical expositions. They are essays on womanhood.

CRAPSEY, ALGERNON SIDNEY. *The Rebirth of Religion*. Being an account of the Passing of the Old and Coming of the New Dogmatic. New York: Lane, 1907. 323 pages.

The subtitle sufficiently describes the book. The author discusses the present unrest in England and America, which he ascribes to the dying of the immoral conceptions of religion and the coming of the new and the true.

JEFFERSON, CHARLES E. *The New Crusade*. New York. Crowell, 1907. 290 pages. \$1.50 net.

Popular and practical occasional sermons and addresses by the pastor of the Broadway Tabernacle, New York.

JONES, JENKIN LLOYD. *Love and Loyalty*. Chicago: The University of Chicago Press, 1907. xi+454 pages. \$1.50 net.

The pastor of All Souls Church, Chicago, conducts a confirmation class every

year and at the time of "graduation" preaches a class sermon upon the motto of the class. The sermons of twenty-two years are here published. They are models of their type, fresh, simple, poetic, striking the true note, deeply religious.

TIPPLE, EZRA SQUIER. *Drew Sermons on the Golden Texts for 1908*. New York: Eaton & Mains, 1907. vi+312 pages. \$1.25 net.

The Faculty and some forty graduates of Drew Theological Seminary have written these sermons on the Sunday School Golden Texts. It is questionable whether this is the most practical way of serving the Sunday school.

GOODELL, CHARLES L. *Pastoral and Personal Evangelism*. New York: Revell, 1907. 221 pages. \$1.00 net.

An earnest and significant message of a Methodist minister of New York, who has had remarkable success in winning men and women to the Christian life.

HAYNES, J. A. *Social and Religious Ideals*. New York: Scribners, 1907. 168 pages. \$1.

A book of short and unrelated essays, expressions of moods, all rising, however, from "full sympathy with that movement of religious life which is finding its interpretation in what is known as the New Theology." There is an effort to establish a just balance between "personal and social values."

IVERACH, JAMES. *The Other Side of Greatness and Other Sermons*. New York: Armstrong, 1906. 269 pages. \$1.50.

A book of pastoral sermons, in which the elements of teaching and comfort are prominent.

CAMPBELL, R. J. *New Theology Sermons*. New York: Macmillan, 1907. xiii+294 pages. \$1.25 net.

The pastor of the City Temple preaches his new theology from the Bible. He discusses his texts with great freedom, pointing out the limitations of view and the geocentric conceptions of the writers. He brings forth, sometimes perhaps in too much detail, the critical difficulties. But he is a true preacher, and can go back to the great spiritual experiences of prophets, apostles, and Christ, and in them find stirring messages for today. Mr. Campbell believes himself in very close essential agreement with Christ and Paul when he is most in disagreement with modern orthodoxy. These sermons are a very interesting exhibition of the homiletic possibilities of what Mr. Campbell reluctantly calls the new theology.

BLACK, HUGH. *Christ's Service of Love*. New York: Revell, 1907. 324 pages. \$1.25 net.

Professor Black believes in the high value of the Communion Service. These sermons are not controversial but are designed for devotional reading.

MORRISON, G. H. *Glasgow Addresses*. New York: Armstrong, 1907. xii+328 pages.

Thirty-one brief evening sermons preached in Glasgow. Mr. Morrison believes that the preacher should deal with weightier matters in his morning discourses and with simple themes, handled briefly and suggestively, at his second service. The biblical interpretations are somewhat poetic.

GARVIE, A. E. *A Guide to Preachers*. New York: Armstrong, 1906. xv+352 pages. \$1.50 net.

Professor Garvie has prepared this suggestive and eminently sane work for the men of limited education who desire to make themselves useful as lay preachers, of whom there are a much larger number in England than in America. The book covers in outline the whole subject of homiletics. It would be an excellent text book for many of our training schools, for while it is simple, it is based on sound scholarship.

CLASSEN, W. F. *Suchen wir einen neuen Gott?* Tübingen: Mohr, 1907. 51 pages. M. 0.80.

This is one of the well-known series of "Lebensfragen," edited by Weinl. It consists of an exchange of letters between a young artisan who has become a social democrat and imbibed anti-Christian principles, a clerk who is of a rather romantic temperament, and an older and more cultured man who explains and defends the Christian religion as he understands it. Some of the customary objections to Christianity, especially along the line of Christian theism, are brought forward and answered. Some readers would not always agree with the defender of the faith in his way of meeting objections, but in many cases the replies are well put and effective. It is, however, a popular presentation, and will appeal rather to the poetic than to the logical mind. The death of a common friend of the *dramatis personae* lends its aid to the side of God and religion.

GÖMBEL, KARL. *Vernunft und Gottesgedanke*. Ein Beitrag zur Apologetik. Giessen: Töpelmann, 1907. 188 pages. M. 3.60.

The object of this book is to exhibit the rationality of the idea of God, and also briefly to indicate the relation of Jesus and his religion to this idea. The work is based on the Kantian philosophy, and the author's method is to expound the fundamental principles of this philosophy as set forth in the *Pure Reason*, and in the *Practical Reason*, and at the same time to introduce at certain points what he regards as necessary corrective and supplementary elements. He also broadens the discussion by showing how reason works in the regions of language, custom, civilization, literature, morals, and the state. The pure reason cannot prove the existence of God, but this idea brings unity and harmony into the world-whole, and is a postulate of the practical reason. Jesus comes, and by his person and work makes God known. Men see in him the divine life and believe in God. The author is apparently an adherent of the Ritschlian school, but to which wing of the school he should be assigned it is difficult to say. He expresses a belief in the miracles and resurrection of Jesus, but his words are ambiguous, and to what extent he would admit a supernatural element in these events cannot be determined from the text. The writer has a strong grasp of the Kantian philosophy, and the exceptions he takes to it are generally with reference to features

that are often criticized. The work is a good presentation of the subject from the writer's viewpoint.

HOPPE, EDMUND. *Naturerkenntnis und Christentum*. Gütersloh: Bertelsmann, 1907. 104 pages. M. 0.80.

This brochure is the first issue of a series of *biblische Volksbücher* projected by a number of professors and pastors in different parts of Germany. The series is entitled, *Für Gottes Wort und Luthers Lehr*, and is, therefore, avowedly apologetic and even polemic. The pamphlet before us discusses the question whether there are any grounds in our knowledge of nature which make belief in the Christian's God impossible. The author treats all his topics *de novo*, beginning with the fundamental principles of epistemology and psychology, and passing to the meaning of natural law in physical science. He considers the evidence for the existence of God, his relation to the world, the problem of the person of Christ, and the question of the relation of miracles to the Christian faith. He exhibits an accurate knowledge of philosophy as well as of physical science, and says a good deal along the line of Christian Evidence that is true and valuable. His attitude toward miracles is that the disciples arrived at the conviction through experience, not through speculation, that Jesus was God; miracles, therefore, were natural to him. In the same way, we believe through our own spiritual experience today in Jesus as the Son of God, and therefore miracles become credible to us. In thus placing the consideration of the internal before that of the external evidence, the author is in harmony with the more modern apologetic procedure. He has taken, however, a surprising position with reference to the evidence for the resurrection of Jesus—basing belief in it upon a prior belief in the Virgin Birth. Because Jesus was born of a virgin, his body is taken out of the category of ordinary bodies and of natural law, and we may, therefore, believe in its resurrection!

ARNAL, ANDRÉ. *La philosophie religieuse de Charles Renouvier*. Paris: Fischbacher, 1907. 335 pages. Fr. 7.50.

Arnal's *La philosophie religieuse de Charles Renouvier* calls attention to one whose philosophic method was striking. Its point of departure was the antinomies of Kant. Mathematical critique led Renouvier to reject the infinite of quantity, to reduce the potentially infinite to the indefinite and to conserve only the infinite of quality. The absolute he rejected. He declared that atheism did not exclude true theism and called himself an atheist. His God is personality possessing a non-localized body and having a beginning in time. He believed in moral but not in physical intervention in the world by Deity. He inclined to a pantheistic view of immortality. His view of the origin of evil is quite fantastic.

MILLARD, B. A. *The Quest of the Infinite, or The Place of Reason and Mystery in Religious Experience*. New York: Eaton & Mains, 1907. 206 pages. \$0.75 net.

Millard in "The Quest of the Infinite" presents an apologetic based upon religious experience. He rejects all authority and aims "to show religion is not in its essence theological however useful and necessary theology may be on its scientific side." The surest ground of faith "is simple experience, the experience of each

individual." God is known through this experience and not through logical definition. The only essential is experience; all other is non-essential. The book is popular in style yet carefully wrought. It will be found worthy of attention.

McCONNELL, F. J. *The Diviner Immanence*. New York: Eaton & Mains, 1906. 159 pages. \$0.75 net.

"The Diviner Immanence," as defined by McConnell, is a moral rather than a physical sense of immanence. God is "near" to man in loving thought and purpose. The author acknowledges his indebtedness to Bowne. The discussion applies the theory of a diviner immanence to the interpretation of various phases of religious thought.

BALLARD, FRANK. *Christian Essentials*. A Restatement for the People of Today. New York: Eaton & Mains, 1908. xviii+354 pages. \$1.50 net.

Ballard's *Christian Essentials* curiously mingles several types of thinking. He denies that essential Christianity is "mere dogma however carefully, earnestly, scientifically formulated." Yet much of modern theology is not Christian, whatever else it may be. The criterion is to be reasonable and inevitable inferences from the New Testament records. But this criterion he applies dogmatically both in accepting and rejecting views.

HENDERSON, A. R. *God and Man in the Light of Today*. New York: Eaton & Mains, 1907. viii+293 pages. \$1.25 net.

The title *God and Man in the Light of Today* chosen by Henderson is misleading. One finds a series of sermonic treatments of theological themes without special thoroughness of thought. However attractive in a popular way they are of no interest to the student.

GARDOIL, A. *La crédibilité et l'apologétique*. Paris: Lecoffre, 1908. viii+299 pages. Fr. 3.50.

Gardoil treats "La crédibilité et l'apologétique" from the point of view of the Thomists. His book is interesting mostly as a modern unfolding of the doctrine of Thomas. It confesses its dependence upon the acceptance of the theory of knowledge taught by him. For that very reason it is at variance with modern positions.

WHEELER, HENRY. *History and Exposition of the Twenty-Five Articles of Religion of the Methodist Episcopal Church*. New York: Eaton & Mains, 1908. 392 pages. \$2 net.

A traditional, "confessional," treatment of the Twenty-Five Articles as an exhaustive creedal statement of Methodist doctrine. The Articles are given a limiting authority and finality that Mr. Wesley possibly never intended, and inconsistent with the genius of Methodism. Mr. Wesley's critical "touch" in adapting the Thirty-Nine Articles to his own conceptions of Christian truth, and the needs of the Church in his age seems here regarded also as an "inspired" touch that transmutes its material into a statement of faith official, authoritative, and complete. The book contains a brief introduction by Bishop Warren, a preliminary account of the Articles, a parallel

presentation of the Thirty-Nine Articles with Wesley's abridgment, and as the body of the work, a discussion of each article verbatim, giving origin, aim, and exposition. The book lacks a concluding chapter.

TILLET, WILBUR F. *A Statement of the Faith of World-Wide Methodism*. Nashville, Tenn.: Smith & Lamar, 1906. 71 pages. \$0.20.

An earnest and scholarly plea for a common up-to-date statement of the faith of Methodism on the ground of the inadequacy of the Twenty-Five Articles and the difficulty of ascertaining from scattered sources a clear notion of Methodist teaching. Various branches of Methodism are invited, in accordance with action of the Methodist Episcopal Church, South, to co-operate in formulating a confessional statement that shall express present thought in present-day language. The advantages and disadvantages of having creeds are well discussed. While the author points out the unwisdom of forcing the theological definitions of a former age on the present, he guards against making a present statement a handicap to future thinking by emphasizing the function of a creed as pedagogical and inspirational rather than legalistic and absolute.

FAULKNER, ALFRED. *The Socialism of John Wesley*. London: Culley, 1908.

BALLARD, FRANK. *Christian Churches and the Modern Outlook*. London: Culley, 1908. 32 pages. 2 cents.

These two recent "Social Tracts for the Times" are significant of the movement for church socialization now prevalent in England. Professor Faulkner argues that although Wesley was not a socialist, yet he believed that riches have an inevitable tendency to corrupt; he had the Tory optimism that the ruling powers wish well to those governed, and that in the latter's independence they have no more liberty than they had before; that men have the right to full civil liberty; the chief thing is the kingdom of God and his righteousness.

Doctor Ballard reviews the place of the church in public esteem and summons it to rise to its opportunity and responsibility in the social situation.

HOFFMAN, F. S. *The Sphere of Religion: A Consideration of Its Nature and of Its Influence upon the Progress of Civilization*. New York: Putnam, 1908. 387 pages. \$1.75.

The subtitle of this book exhibits its aim, and, in a sense, its nature. It seeks to give, in 387 short pages, a summary of religion and all its relations to the various activities of life, for the benefit of the busy general reader. Its merit lies in its attempt to give an inclusive, bird's-eye view of a large field. It has the defects of its qualities,—and also some others, the most unfortunate of which is a careless and inexact use of the word "religion," which is sometimes identified with all that is ideal and excellent, or with the practical recognition of some—any—"power nor ourselves pervading the universe," and at other times is used in the orthodox sense as referring to "the Almighty," the "infinite mind that created" all things. The book contains many important facts about religion which all should know, and those to whom these facts are unknown should certainly read it, or its equivalent. To say so in this place, however, is irrelevant; for one can hardly reach the class of persons referred to through the pages of the *American Journal of Theology*.

MÉRIDIÉ, LOUIS. *Grégoire de Nysse: Discours catéchétique*. Texte grec, traduction, française, et index. ["Textes et Documents pour l'étude historique du Christianisme."] Paris: Picard, 1908. 212 pages. Fr. 3.

The Paris series of texts and documents for the historical study of Christianity has already given us half a dozen little volumes of patristic texts in Greek and Latin, with French translations, and explanatory essays, under the general editorship of Hemmer and LeJay. Justin, Eusebius, the Apostolic Fathers, and Tertullian, have been treated, at least in part, in these highly attractive little volumes. The recent renewal of interest in patristic studies, Greek, Latin, and Oriental, in French circles is most gratifying, and is already proving very fruitful, and this series of "Textes et Documents" is one of its most practical features. The *Catechetical Discourse* is reckoned the most important of Gregory's apologetic writings. It is designed to supply to Christian catechists a defensive statement of the main Christian positions. It occupies a significant place in the history of dogma, and exhibits Gregory's well-known indebtedness to Origen. In printing the text of the *Discourse* Méridier follows the recent critical edition of Srawley (Cambridge, 1903), prefacing it with introductory essays on the life of Gregory and on the *Catechetical Discourse*, and with a compact body of explanatory notes. The Greek text is accompanied on the opposite page with a French translation, and a brief index concludes the book. The editor has not undertaken to make any new contribution to the textual or historical criticism of the *Discourse*. The volume is rather intended, like others of the series, to make important patristic works, with the results already attained in their study, accessible to larger circles of students. As such a manual-edition, it promises to be convenient and useful.

DURAND, P. A. *L'enfance de Jésus-Christ d'après les Evangiles Canoniques, suivie d'une étude sur les Frères du Seigneur*. Paris: Beauchesne, 1908. xli+287 pages. Fr. 2.50.

The purpose of the author, a member of the Society of Jesus, is to ascertain what historical reasons the Catholic has for holding strictly to the dogma that "Jesus Christ was conceived of the Holy Spirit and was born of the Virgin Mary." M. Durand recognizes something of the difficulties of his task, but he has hardly met the serious ones with any considerable measure of satisfaction, and his discussion often becomes essentially dogmatic rather than historical and scientific. Nevertheless the work offers suggestions which are interesting and perhaps to some degree fruitful even when they are not convincing.

MARSHALL, WILLIAM. *The Nature of Christ: or, The Christology of the Scriptures and of Christ*. London: Elliot Stock, 1908. x+237 pages. 3s. 6d.

This is the third edition, "revised and enlarged," of the author's work of the same title published in 1896. The book assumes to lay "a broad and deep foundation for a new Theology," but one "vastly different" from that of R. J. Campbell and similar writers. The author is eminently devout, but his point of view is dogmatic rather than historical, and the reader who is looking seriously for information on the subject presented will not gain the help which he desires.

KELLY, WILLIAM. *An Exposition of the Gospel of John*. Edited, with additions, by E. E. Whitfield. London: Elliot Stock, 1908. x+552 pages. 7s. 6d.

Mr. Whitfield offers a new edition of the late Mr. Kelly's work which was first published in 1898. The point of view and the substance of the contents have not been materially changed. The discussion is a devotional comment rather than a historical exposition. It will not lead to better understanding of the origin and meaning of the fourth gospel, but some, if not many, will undoubtedly find its pages conducive to religious meditation.

RICHTER, G. *Προς 'Ρωμαίους. Die Epistel Pauli an die Römer verdeutscht und erläutert*. Gütersloh: Bertelsmann, 1907. 90 pages. M. 1.50.

In this modest monograph we have four things: An analysis of the letter; a German rendering of the letter, which, by its divisions, shows the analysis; exegetical and text-critical notes; explanatory notes. It is a suggestive and useful piece of work.

CREMER, E. *Rechtfertigung und Wiedergeburt* [Beiträge zur Förderung christlicher Theologie]. Gütersloh: Bertelsmann, 1907. 163 pages.

The essay is divided into two parts. In the first the author discusses the conception of regeneration in Luther, in the creeds, and in the Lutheran and Reformed dogmatics, describing how the emphasis has moved, in the process of time, from objective faith to subjective experience. "No longer does justification guarantee regeneration, but regeneration guarantees justification" (p. 69). In the second part, regeneration is treated from the New Testament point of view. This treatment leads to the conclusion that Lutheran doctrine has suffered greatly by the separation of regeneration from justification. "Justification is regeneration" (p. 163).

KELLY, WILLIAM. *An Exposition of the Gospel of Mark*. Edited, with additions, by E. E. Whitfield. London: Elliot Stock, 1907. vi+282 pages. 5s.

The work is a posthumous volume prepared from lectures and notes left by Mr. Kelly and intended by him to furnish the material for a separate publication. The editor has endeavored to carry out the purpose of the author. The "Introduction" is devoted chiefly to the "divine design" of the gospel, two statements of which show the author's point of view: "All we contend for is the divine character of indisputable Scripture." The differences between the four gospels are "the beautiful and instructive effect and evidence of God's varied designs." Accordingly, the reader will not expect to find a historical interpretation of the evangelist's language, but rather a devotional appreciation.

JACKSON, HENRY LATIMER. *The Fourth Gospel and Some Recent German Criticism*. Cambridge: The University Press, 1906. xiv+247. 3s. 6d. net.

The author, an English clergyman, here gathers the results of his study of the problems connected with the fourth gospel. He grants that he has not offered any contribution to the subject, and his presentation is intended to be popular, the material having first been used in addresses to his congregation. For this reason, perhaps,

the style and the manner of presenting the material are loose, in some cases apparently careless. Aside from this defect, the work is a brief but comprehensive and suggestive presentation of recent views of the problems of the fourth gospel.

DICKEY, SAMUEL. *The Position of Greek in the Theological Education of Today*. Chicago: Privately printed, 1907. 45 pages.

Under this title we have the address delivered by Professor Dickey on his inauguration into the chair of New Testament Literature and Exegesis in McCormick Theological Seminary, Chicago, together with the charge addressed to him. He finds the outlook "decidedly discouraging," for everywhere Greek is giving place to other subjects in the colleges, and the students who enter the theological seminaries are correspondingly deficient in Greek attainments. But Greek is necessary, he thinks, for understanding the New Testament. To meet the situation, there must be a "reorganization of the entire curriculum upon a group system," with Hebrew and Greek elective and no student allowed to begin both languages at the same time.

PREUSCHEN, EDWIN. *Die philologische Arbeit an den älteren Kirchenlehren und ihre Bedeutung für die Theologie* [Vorträge der theologischen Konferenz zu Giessen]. Giessen: Töpelmann, 1907. 48 pages. M. 1.20.

Dr. Preuschen here traces succinctly the history of the publication of the Church Fathers from the discovery of the art of printing to the present time, showing the character of the texts of the various editors and the special significance of each. As might be expected from a work of Dr. Preuschen, the pamphlet serves admirably, though in brief compass, the purpose which its title indicates.

Pastoralblätter für Homiletik, Katechetik und Seelsorge. Herausgegeben von PASTOR LIC. THEOL. NEUBERG. Dresden: C. L. Ungelenk, 1907.

The number for October, 1907, is the semi-centennial jubilee number of this fine homiletical journal. It contains an important historical review of the last 50 years of homiletical journal-making in Germany, and some exceptionally fine sermons on important subjects, e. g., "How May the Clergyman Maintain His Joy of Office?" "Christianity and the Humanistic Education," "The Evangelical Movement in Bohemia." The book reviews, too, are excellently done.